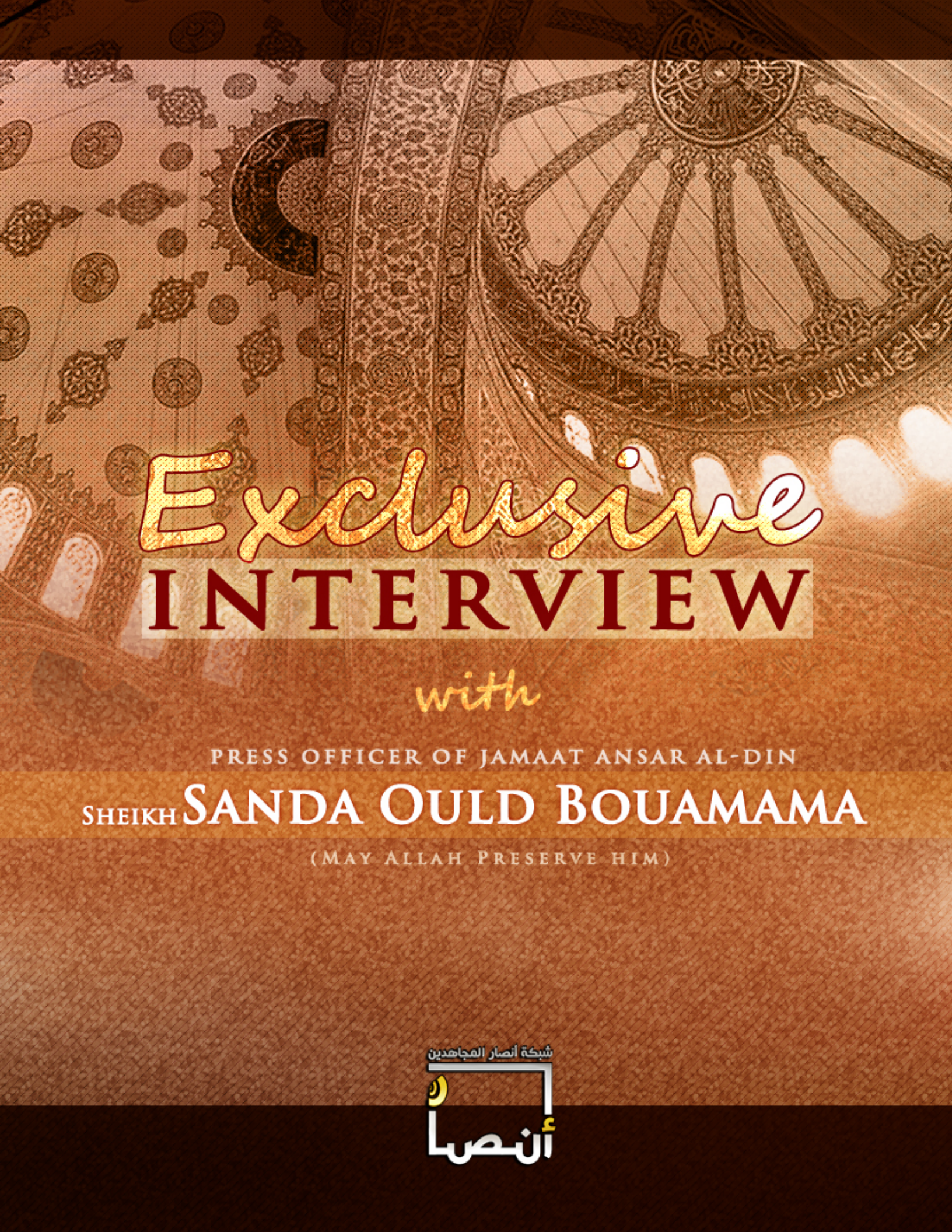




Exclusive INTERVIEW

with

PRESS OFFICER OF JAMAAT ANSAR AL-DIN

SHEIKH **SANDA OULD BOUAMAMA**

(MAY ALLAH PRESERVE HIM)

شبكة أنصار المجاهدين



In the name of Allah, thanks be to Allah, and prayers and peace upon the prophet of Allah... Furthermore,

Honorable brothers: As-Salāmu `Alaykum wa Rahmatu l-lāhi wa Barakātuh

I'm very pleased by the welcoming of my brothers from the members of Ansar Al-Mujahidin Forum, and expressing their desire of this open interview to answer their questions and clarify the facts relating to the Jamaat Ansar Al-Din, and the reality of jihad in the desert of Azawad.

I tried to explain as much as possible, and the brothers might see some errors and negligence because of the lack of experience in dealing with the forums, but I tried my best in transferring a clear image about what is happening here without exaggeration, and avoided to answer some matters that relate to security, and merged some questions together, and kept to my the classifying of the questions to groups as they have reached me, and I wish from the brothers to notify what they find from mistake or error Wa Allah Al-Musta'an. May Allah grant me and you success wa Jazakum Allah Ana Khayran.

First group: What relates to the movement, its establishment, Aqeeda, ideology and goals

Q 1: How was Jamaat Ansar Al-Din established? What are the methodology, ideology and Aqeeda of Ansar Al-Din Movement? What Islamic schools and groups that you see are closer to in ideology, Aqeeda and methodology?

A: Jamaat Ansar Al-Din: is a movement established after those responsible in it were engaged in bitter experiences in the past to reform the society, restore its rights and lift the injustice and humiliation over it, some of them took the path of national armed rebellion, and some chose to get involved in the government jobs seeking to participate in conduct of the reins of power closely, and another group tried the path of Dawah to Allah and changing according to the Islamic methodology so some of them joined the “Jamaat Al-Tabligh wa Al-Dawah**” and left in them a good effect of piousness and adhering to Islam, and some tried Dawah on the way of the Islamic organizations that adopt the methodology of the Scientific Salafiya, and some was in public life and was busy by himself either for being tired and desperate of changing the situation, or waiting for another chance, and Allah prescribed for a small group to take notice of the real sickness, so Allah guided them to know the religion of Islam and understanding the bases of reform and change according to the prophetic methodology.**

So that group worked to make Dawah to whom they hope to be good to the path of jihad and implementing the Sharia of Allah and calling the people to the religion of Allah and fighting the Kufr, Bida’a and Fisq with argument and clarification and the sword and spear.

They were aided in that their contacting with the Murabit mujahid vanguard in the Great Sahara front for more than ten years. When all became aware of the failure or insufficiency of the methodologies that they are in, they decided to correct the course and seek to create an armed organizational entity which the Muslims from the people of the land can resort to, and become a fundamental nucleus in launching the Islamic project.

And there was no opportunity to form and declare it except after the instability of the security situation in north Mali and the conflicting party beat the drums of war, so the declaration of the Jamaat was safe from the aberration and drifting in the path of the blind and Jahili banner.

Its founders called and committed themselves to make the Book and the Sunnah a followed constitution in all aspects and affairs of life in believes, worships, dealings, morals, and what falls under that from cataclysms of our time in politics, economy,

international relations and the affairs of war and peace. And in that it is eager to be according to the methodology of the righteous Salaf in knowledge, action and understanding of the texts.

And calls to the implementation of the Sharia of Allah on the worshipers of Allah on the land of Allah, and chose to make Dawah to Allah, jihad and fighting for the sake of Allah as a way to reform and changing the status of the Muslim society, and considers itself part of the Islamic project seeking the resumption of Islamic life according to the prophetic methodology. Despite of its recent establishment and the lack of people of knowledge in it, the Aqeeda fundamental that differentiate between the people of the truth and the people falsehood are very clear to its founders and followers. The origin of their Dawah is based on Dawah to Tawhid which is the basis of the Dawah of the prophets in all its kinds and especially what was a reason in the modern battle between the people of Iman and people of Kufr like the Tawhid of the worshiping and Tawhid of ruling and legislation and the absolute following of the messenger of Allah peace and blessing of Allah be upon him, declaring Kufr of Tagut in all its kinds and forms, and implementing the rulings of Takfir on who is worthy of that when his Kufr is proven by the Sharia evidence either they be groups or individuals without being excessive or negligent.

Also being loyal to the people of Iman and supporting with words and action, especially the people of jihad from them, being happy of their victories and conquests and being hostile to the people of Shirk and denial, either their Kufr was original like the Jews or Christians, or casual like the groups of apostates regardless of the various reasons of their apostasy, especially who are the problem of our time who change the Sharia and insult Allah and His religion, and who follow the atheist schools in the political and economical systems and patterns of social life.

They are like other Ahli Sunnah wa Jama'ah hold firmly to the texts of revelations adherent to the prophetic traditions, medium in the Tawhid of Allah Almighty in His attributions and names between the Mua'atila and the Deniers, medium in the issues of Iman between the extreme Kharijites and disloyal Murji'ah.

In the issues of Sahabah and Alu Al-Bayt are medium between the Nawasib and Rafida. And in the issues of Qadar they are medium between the Jabriya and Qadariya. And in the issues of knowledge and work are medium between rationalism and the motionless (Jamidin).

In the issues of ruling and government they act according to fundamentals of the Sharia politics based on gaining the best of the two benevolence and avoiding the worst of the two evils, establishing justices and equity, correcting the religion of the people and their worldly sustenance conditions without giving rulers divinity or

putting them in the ranks of prophets and without seeking the path of oppression and aggression against the ruler of the Muslims unjustly.

The movement today is Alhamdulillah a diverse fabric that includes most of the segments of society it has the Dai'is, students of knowledge, elders and nobles of the tribes, politicians and former military personnel, and a good number of the soldiers of Allah who work for the sake of raising His religion from the hidden pious whom Allah broke by them the backbone of Kufr and raised the banner of religion. Jazahum Allah Ana Khayran.

People of different and strata ages have joined us some of them motivated by tribalism, and some motivated by the love of Islam and jihad, and some motivated by curiosity and adventure. They receive Sharia courses that teach the enrolled necessities of religion and the basics of jihad. Also the necessity of correcting the intension and invoking the obligation of sacrifice and death for the sake of Allah and raising His word. We ask Allah to give them success to the good of the Dunya and hereafter.

As for the Islamist groups the Jamaat is loyal to them as much as they have of Iman, reform, religion and piety, and supports them according to its capabilities, and disowns from their actions that contradict with the Sharia, and it differentiates between the mistake that comes from Ijtihad and appropriate interpretation, and that which comes from whims and deviation in the methodology.

It takes benefit from the scientific production of every group, and sees that the truth is the pursued objective of the believer. And the people cannot be at one level of getting the truth, some of them makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission.

The Jamaat doesn't require perfection from whom it takes knowledge, doesn't go to extremes in whom it loves from the groups and the people of knowledge, and it doesn't consider their acts and words in the status of the revelation sent down to the messenger peace and blessing of Allah be upon him. As long as the methodology of the individual or group was on the way of the righteous Salaf in knowledge and action they would be close to us.

The Jamaat believes that from the reasons of discord today between the people of Islam is the Wala wa Bara that is based on individuals, organizations, and recent titles and terminology, and binding the people to love and obey to what haven't been required by Allah and His messenger peace and blessing of Allah be upon him. The absolute love and obedience is only to Allah, and who is below Him is loved and

obeyed for the sake of Allah and according to the status of the people which Allah have kept them in.

Q 2: What are the future goals and agenda of the movement? Is there an intension to expand by seizing new provinces?

A: In the beginning... the brothers should always notice in their view to any Islamist group especially a Jihadi one and differentiate between the hopes and aspirations, and between what is possible in real life, we need this differentiation so that we don't cheat the Muslims by showing what is contrary to our reality! Or appearing before the people as a striking force that cannot be defeated!

We also need to watch ourselves and preserve it from drifting behind passions, enthusiasm and undisciplined emotions, and also we need to not deceive the people of Islam who support us, so they don't imagine a reality that makes them to put hopes that couldn't be achieved or fulfilled, or make them take the trouble of joining us to support us and participate with us, but when they witness that the reality is below their expectations then they can do nothing and have bad thoughts about their brothers and that drives them away from the path that have been obliged by Allah on every Muslim in this time.

So making perceptions of about the present reality based only on wishes and dreams harms the old experienced Jihadi groups, so what about a recently established group! Then we have to be precautions in all the matters.

So based on the above: our current and future goals focus on two major axes:

Firstly: Relating to Islamic project and restoration of the Islamic life on the land that is under our hands in all the aspects of life, and focusing on the urgent aspects like the field of Sharia judiciary, education, Dawah and guidance, and raising the generations on Islamic morals, correcting the Aqeeda and actions of the Muslims, protecting them from the callers to Kufr and misguidance, spreading security in the urban and rural areas, and filling the minimum needs of the people's living. Engaging the people in the making of that project and convincing them that contributing in it is an obligatory worship which the Muslim should do what he is capable of from it.

Secondly: Working that the efforts of the reformers from Dai'is and mujahidin all over the world not be let down from our side, especially in this sensitive stage when the balances became to turn to the interest of the Muslim Ummah, because we are aware for the importance of the front of the Sahara in repelling the campaign of aggression on the people of Islam, and thwarting the schemes of the enemies from Jews and Christians with all our capabilities so that these sincere efforts meet to

restore the righteous Khilafah on the methodology of the prophethood that unites the Ummah of Islam on the word of Tawhid.

The details of these two axes and the steps to implement them is a matter accompanied by sacrificing the soul and money and there should be patience, spending and giving. And expansion through the Islamic land of Mali and its provinces is only a continuation of implementing these two axes and we hope that we are able to convince the people of this country to join us without fighting so that all the efforts be directed to the common enemy.

Q 3: In your declaration of the state you said that you respect the borders of the neighboring countries! Is it valid to respect the borders that were drawn by the colonialism which divided the Muslim lands?

A: The state of Azawad wasn't declared officially by our side and there would be details about that in the second group of questions.

As for the artificial borders nothing came from us positively or negatively regarding that so that it be attributed to us, and our belief according to the Sharia is that accepting these borders is a consecration of the new Kufri colonial world order, which is based on the war on Islam and weakening the Muslims, and dividing the people of Islam on Jahili basis not recognized by Islam and not accepted by Muslims.

But there is a difference between the Sharia belief and its practical requirements that need capability and power which tasked the responsibility in the Sharia rulings, we ask Allah to grant the Muslims the removal of these borders and compose their hearts and make them one hand against their enemy.

Q 4: Does your group receive and attract mujahidin from outside Mali?

A: If you mean by attracting is calling the mujahidin to join and facilitating their arrival and preparing propaganda to convince them there isn't an attraction in that meaning because it is over our financial capabilities but the mujahidin from their carrying out of the individual obligation in raising the word of Allah and defending the Muslim lands, don't need a permission to join us, because the land of Islam is never limited to a class or race or ethnicity, and the believer deserves it more than others whatever his country maybe. And it's a prescription on the people of the land to honor the coming Muhajirin to them even if they were ordinary Muslims, as well as their masters from the people of knowledge, Hijrah and jihad.

The mujahidin were the first to call the people of this land and clarify the religion of Allah to them and the obligation of jihad for the sake of Allah. So it is meanness and

lowness that one may say that they don't have a right to settle in this land and contribute with their brothers in what they are going to do.

Q 5: Do you have relations with other groups such as Harakat Al-Shabaab Al-Mujahidin in beloved Somalia and other Jihadi movements may Allah preserve them? And do you have in your ranks who has a Jihadi experience outside the Great Sahara region and Africa (Afghanistan, Iraq, and Chechnya)?

A: So far there isn't any relations the Jihadi groups in the far away frontlines of Islam, and it is early to have relations with other destinations since there are procedures known by the specialized people that pave for the connection its time hasn't come yet, the people as is evident to now don't know anything about us except what is being published by the media that seek to distort any Islamist Jihadi newborn.

As for the Jihadi experiences of the brothers outside the Great Sahara region I only know of one old experience for some brothers who volunteered to participate in the jihad against the Jews after the Jewish invasion of Lebanon in the eighties, the brothers there offered big sacrifices, but the defeated Arab armies abandoned them, and they returned to the Sahara after a great suffering. We ask Allah to reward them, among them was sheikh Abu Al-Fadl Iyad Ag Ghaly the Amir of Jamaat Ansar Al-Din.

Q 6: O' Sheikh can you clarify to us the plan of Action for the coming days in specific points?

A: I have already answered this in the second question, and I add here: The Jamaat now focus on clarifying its Dawah to the people especially that most of the society is based on tribal prejudices and alliances and the hearts are filled of hatred and feuds. The deviant movements have an apparent impact because it plays on the familiar social and tribal string. So if the vision didn't become clear for most of Muslims in this country the efforts of the Jamaat will be in vain, and we try to benefit from experiences of the similar Jihadi arenas and avoid the past mistakes.

Q 7: We want a book or publication that clarifies your Aqeeda and goals to publish it to the public, because the public unfortunately follow the crusade Zionist media that fights the religion of Allah?

A: We will do that Insha'Allah. There are publications that we try to deliver it to you that clarify some of our Aqeeda and Dawah, but the brothers have to excuse us since we carried a responsibility that made us busy from a lot that would serve our Dawah and especially in the media field, and there will be more details Insha'Allah.

Second group: The Jamaat relationship with the other movements and groups and the Azawadi society

Q 1: To what extent does the National Movement for the Liberation of Azawad (MNLA) understand the cause in general and the Jamaat vision of implementing the Sharia and calling to that?

A: The MNLA is a national secular liberal movement that was formed two years before the war in Mali, the goal of its formation was to achieve an almost hopeless dream of separating the Azawad region from the state of Mali, and since the hope for that was weak as I have mentioned they began to seek the amiability of the Jahili Amazigh movements and they live with this cause of theirs with the international organizations that support the freedom of the peoples. And they showed themselves to the world as the representatives of the Azawadi people and what the people's drew the attention to them is their unprecedented vision of considering the Azawadi nation consisting of Tuaregs, Arabs, Songhais and Fulas, which wasn't accepted by the former national revolutionary movements that fought for the Tuareg and Arab nationalism, and considering the black race part of the enemy resembled in the Malian regime. The movement didn't have any popularity or fame despite that some of its members were exposed to harassments, until beginning of the Libyan revolution and the Qaddafi regime was about to fall, so the defeated crowds of the Qaddafi brigades and his mercenaries came carrying what they plundered from money, arms and equipment, so the hope returned once again, after the power was present and the change of the world in the framework of the Arab Spring.

These heterogeneous gatherings didn't find anything to meet on except the liberation of Azawad, and the founders of the movement cleverly contained these gatherings and exploited it politically and in the media to increase their gains, in addition to the split of Azawadi leaderships from Malian army fearing that it miss out the gains of the liberation after the arrival of the new power and the passions of the people inflamed for secession from Mali, so a military movement was begotten that adopted the charter of the first movement as constitution making the acceptance of it a condition for joining them and putting themselves under it, based on this we can classify the MNLA to two sections:

Deviants from the secularists, supporters of westernization, leaderships and soldiers of the Malian army and the Qaddafi brigades. Those are the substratum of the movement, its founders, the source of its strength and the abettor of its policy.

And mixture of people who supported the movement because it raises the slogan of liberation and that it came to save the people from injustice, oppression and tyranny, some of them supported the movement with his soul and carried arms and some

supported it with his money, opinion and experience and some of them promoted it and considered it the missing dream and awaited savior, unfortunately many of the Azawadi people are from this section and have not guessed the seriousness of the blindly Jahili banner, and for their simplicity they cannot believe that there is an Azawadi movement that is hostile to religion or intends not to implement the Sharia and the common factor between all of them is establishing a sovereign recognized state for the Azawadi people that ensures for them retrieving their deprived rights.

However the movement denies that it opposes implementing the Sharia, because the people of Mali in general and the Azawadis in particular resort in most of their affairs only to the Fuqaha whom they trust their knowledge and religion, for their glorification of the Sharia and there isn't any hostility towards religion, but some of the heads of Kufr who represent the movement abroad stated in more than one occasion that they seek to establish a secular state and are prepared to combat terrorism and reject what they call the religious Islamic State.

And they are recognized over them who claims to ennoble them from the remnants of the former regimes and they don't disown from them, and they continue on their path seeking the Dunya and preferring it to what is with Allah, wa La Hawla wa La Quwwata Illa Billah.

Despite of that the methodology of Jamaat Ansar Al-Din its expanded view, and its breadth of chest to accept criticism, and its attempt to overcome the obstacles that prevent the people from the truth, so the hearts would combine and answer any call that seeks to reconcile between those who carry arms on the land, as long as that has no violation for the fundamentals of its religion and constants of its methodology.

Q 2: What is the nature of the relationship Ansar Al-Din Movement and the Islamist and national groups in the region?

A: As we have mentioned previously the relationship of Jamaat Ansar Al-Din with the individuals and groups is a relationship of religion, methodology and Wala wa Bara, according to the Iman of the person and the righteousness of his religion the relationship of the group with him becomes brotherly, and according to his distance from religion there will be disowning and hatred, either it be partial or absolute.

As for the other movements if the questioner meant the region of Azawad there are only two national movements "MNLA" and the Azawad National Liberation Front (FLNA) which was formed by a group of Azawadi Arab militias. These movements in principle we don't oppose its legitimate goals from retrieving the rights and lifting the injustices. If it was only that it would have been easy because then we won't be in disagreement, since our Dawah is based on renewing what obliterated from the

religion, and fixing what corrupted from the conditions of the people and their livelihood. But the problem is with the Kufri believes and the Jahili tribal banners that demolish religion and divide the one Muslim society. But our dealing with this situation won't be out of the rules of Sharia.

We deal with great sensitivity with any disagreement which might be used to make us engaged in a war that would be viewed as a civil war that target the nation and its sons, but we follow in our dealing with the people the prophetic policy, and are eager firstly to take into account the interest of Islam in what we can choose from stances.

We deal with the people according to their status, forgive their missteps, avoid the fools and ignorant, reconcile with money and words those with weak souls, and if we were forced to use limited force to eradicate the biggest criminals we will do that on condition that there be no excuses left and our standard is the Sharia judiciary.

In general: These deviated movements has people reason and civility who have no objection to deal with us on that basis, but the commoners, mob and demagogues are the lesion of every reality, and who isn't cautious and patient might reap bitter consequences from any undisciplined action , Wa Allah Al-Musta'an.

Q 3: What is the reality of declaring the Islamic State of Azawad? Is this declaration still valid or has been breached by the MNLA as have been mentioned by the media?

A: Despite of the many ado that was raised in the media about the declaration of the Islamic state the mujahidin of Ansar Al-Din confirm that they didn't declare an emirate or Islamic state in that meaning!

Despite of the victories of the mujahidin, the impact of their Dawah, the emersion of their authority, and the frailty of the Azawadi movement that built its glories on lies and fabrication of facts that pushed many of the movement's soldiers and some of its leadership to review their status and reality, so they decided to look closely to the goals of the Jamaat and its Aqeeda and methodology and basis of its Dawah, so the truth appeared to them and they joined us and their tribes also joined us, and that was an earthquake that nearly broke the movement and erased its entity from existence, especially after the injustice and oppression of some of its elements which occurred on some of its members and the people together, so the local leaders of the MNLA resorted to entering into negotiations to bringing closer their views and that of Ansar Al-Din and attempt to form a unified body that unites the different communities of Azawad.

The response of Ansar Al-Din was clear no concession of the Islamic prophetic project that is based on the Quran and the Sunnah, no concession of the principle of

Kufr of Tagut and disowning of all the laws that contradict with the Sharia, and no concession of the principle of loyalty to the believers even if they were very far, and disowning of the Kuffar even if they were close relatives. And other than that the Jamaat is ready to negotiate and give concession according to the interest of the serves Islam and its people.

Everyone entered in dialogues and debates attended by people of knowledge from the Fuqaha of Azawad, where the Sharia details of every controversial issue was clarified then stating the preponderant interest in the subject to Ijtihad issues. That resulted in a conviction of leaders in the MNLA that implementing the Sharia is unavoidable because it is the only option for the Ummah and postponing the disagreement about the matters of controversy regarding some issues to after the initial agreement.

Under that an initial agreement was signed which was declared. Which was considered by some media outlets a declaration of an Islamic emirate which wasn't denied by the mujahidin or others. But only one day passed the heads of secularism denounced it and threatened to withdraw their support of the movement, and the Berber national movements interfered calling the MNLA to withdraw and return to the secular methodology that it adopted since its establishment, and Ansar Al-Din were surprised of a fierce media campaign denouncing the implementation of the Sharia, issued by the leaders of the movement abroad so the Jamaat considered that a violation of the covenant and charter, and demanded from the local military and political leaders to disown from these people and refute them and mention the truth which has been agreed upon in the media. When they refused Jamaat Ansar Al-Din considered the agreement void, and it was buried before it was begotten and everyone went on his path.

To sum up: That agreement was an attempt to reconcile and an excuse from the leaders of the mujahidin, and as everyone expected the agreement was born dead. That resulted in gains for the mujahidin in the souls of the people and the movement's reluctance of Islam became clear, and the popular support for it became less. Alhamdulillah for His grace.

Q 4: What are the conditions of the Jihadi movement there? To extent are the people concerted around you? Are the commoners highly motivated and ready to join you?

A: The Jihadi stream in the Great Sahara of Islam has a honorable history and glorified past, the hearts of the sincere believers were filled with the love of the mujahidin and joy for their victories even by those who don't know them or met them, and the souls the of the friend and foe were filled with awe of them. The reason that is the wonderful dealing of the people of jihad with their brothers the mujahidin

since they were merciful to them, they aided the weak and supported the oppressed, endorsed the grieving, forgave their missteps of the sinners, give up their rights in more than one occasion, mixed with the people and married from them, and taught them and spread among them the Aqeeda of Tawhid and jihad until the publications of Al-Furqan, As-Sahab, Al-Malahim, Al-Kataib and Al-Andalus media outlets reached the mobile phones of the nomads and residents of remote villages, when the inhabitants of the cities suffer hardship and danger in finding them.

The mujahidin wrote with their battles, heroism and sacrifices a anew chapter of Islamic pride, and the most delight for the ordinary Muslim was to meet the jihad brigades that roam the desert of Islam feared by the enemy while it fears no one, and even the simple Muslim boast over his friends for meeting the mujahidin and greeting them. They always fabricated legends about the mujahidin some of it were Karamat which Allah graced His slaves with it which were seen by a person which made him lose his sense.

And don't ask about the joy of the Muslims for the victories of the mujahidin throughout 12 years of jihad and their showing of gloat towards the Kuffar. Many of the beliefs of the mujahidin were known axioms to the commoners. Like the obligatory of doing jihad against the Kuffar and the permissibility of their blood and property, and the apostasy of the ruling regimes that rule with laws, and the obligatory of referring for judgment to Allah and His messenger.

Many of the people didn't object that his son or relative join the mujahidin, because they know that they are in good hands.

In general Allah prescribed for them to have a beautiful impact in this part of the land of Islam, but testing is a divine Sunnah for the sons of Adam where Allah scrutinize the sincere from the skeptical, and who wants what's with Allah from who wants this perishable Dunya. When jihad became a touched reality in Azawad and the Malian government became a target and the sons of the country became engaged in the battles, and they were attributed to Jihadi groups that earn anger, overshadowed a fear of shelling, destruction and ruining of the country, many of whom we thought would support the jihad became cowards, and most of the people reckoned convenience, comfort and chose soft solutions, not for hatred for jihad! But rather they couldn't bear what is in it from hardship and scourge, and also the hostile media did its role in misleading, and the callers for nationalism and secularism interfered. To make every one play on the string of tribalism.

In any case the people were convulsed and aroused. When they became the talk of the world and news bulletins, and were shocked from the change of the situation in a way they didn't expect.

But the Jihadi movement Alhamdulillah is increasing day after day, and today it overpass the battle of Sharia rooting so today no one denies the obligatory of jihad and its legitimacy except an idiot, but the real battle is the battle of the empty stomachs, weak hearts and ignorant minds, the battle today is the battle morals, good dealing and governing people with justice and fairness. Today not only the people are the affecting party in the battle, but rather it's affected by the mujahidin and their policy and morals, the people of deviated ideas, neighboring countries and the media. And also the peoples and their discrepancies. And for the truth to be told the mujahidin were forced to bear the burden without a previous experience and may Allah be merciful to them and not let them alone with His grace and mercy.

Q 5: What is the situation regarding the Muhajirin? Do you receive the Muhajirin in general or there are certain conditions and recommendation? Does the situation in Azawad and especially the security situation allows for the arrival of the Muhajirin from outside the Great Sahara region?

A: I already answered that in the fourth question from the first group. And I advice my brothers to be eager in taking the secure paths and avoiding the unexpected risks, and to be eager in taking precautions that protect who joins the jihad arenas, and also protect his brothers whom he goes to them from the penetration of the enemy's intelligence, we didn't keep certain conditions to join us but the more the background of the person was clear, or there was from the trust worthies who recommend him that would be easier for him in joining and participation in the action. We try to give an opportunity for the Muhajirin with taking precaution from the penetrators under the name of jihad.

As for the security situation it is good in general, and reaching Azawad is easy, you just need to look at the map and consult the trusted counselors from the people of experience to know which direction you can come from. With taking the required precautions to avoid arrest, and may Allah guide everyone to what He loves and pleases.

Q 6: It is known that the MNLA isn't present in the biggest province "Timbuktu" what are the regions that have MNLA presence?

A: The MNLA had a presence in parts that belong to "Timbuktu" near the Mauritanian borders because the mujahidin avoided what might lead to unnecessary friction with the Mauritanian regime, and it had a presence in the "Timbuktu" airport and its biggest presence was in "Gao" while there wasn't any presence for the MNLA in "Kidal" because it was conquered with the blood and sacrifices of the heroes of Islam Ansar Al-Din and their brothers the lions of Islam from the hidden pious soldiers of Allah in battles that are worthy to be written with golden in history.

But today 90% of the Azawadi land is free from the MNLA after the clashes at “Gao” which is under the authority of the mujahidin with the black banners raised in it decorated with the Shahada words, ruled by the Sharia of Allah, the Tawhid is protected in it and the rituals of polytheism and Kufr are erased, and the people are secure on their property and lives. Praise to you O’ Lord of the earth and heavens.

Q 7: I wish from you to indentify to us of the “Al-Tawhid wa Al-Jihad Movement” present in Gao and what are the regions of its presence? What do you know about the movement? And what is the nature of your relationship with them?

A: “Jamaat Al-Tawhid wa Al-Jihad” in West Africa is an emerging Jihadi movement established by youth who were members of Al-Qaeda Organization in Islamic Maghreb, it consists of members of Muhajirin from non-Azawadis from the Western Sahara, Nigeria and others. But most of its members are from the sons of the region, and the leadership of Ansar Al-Din has held several meetings and there are good efforts for coordination and cooperation in what serves the interests of the Muslims.

Q 8: The media have reported that “Al-Qaeda” helped “Al-Tawhid wa Al-Jihad Movement” in spreading its authority in “Gao” and end the chaos that occurred after the movement entered the city since the number of movement members doesn’t allow to bring security in all the city is that true?

A: We received the statement that reported by the media which is attributed to Al-Mulathimin Brigade and it spoke about that issue, and I cannot add anything more.

Q 9: Did you begin to implement the Sharia in the regions that you control? What is the stance of the ordinary people from implementing the Sharia rulings?

A: Have glad tidings, from the first moment of establishing the movement we began to implement the Sharia on ourselves and on those around us from the inhabitants of the region that began with Dawah journeys calling to Tawhid and Jihad that declare loyalty to Allah alone and Kufr of Tagut, we dealt in our wars according to the Sharia and divided the war spoils and Fayee (war spoils gained without fighting) as Allah and His messenger have ordered, for the first time in more than a century the door of jihad was opened to be implemented in reality, from the first day the lives and property were secured, pursued those who fought Allah and His messenger, preserved the rights of those who agree and disagree with us as long as his blood and property are conserved, then we established the Sharia Courts from the first day so the people hastened and came to resort to Allah and His messenger and submitted to the ruling of Allah pleased certain having glad tidings of the justice of Allah to His slaves, and there were Sharia courses held about rulings of Hudud and penalties, Hesbah and legitimate politics, and committees were formed for Hesbah and Islamic

police so the people adhere to the right and Allah repel with it who isn't repelled by the fear of Allah and felling His observance.

And Allah honored the judges of Azawad to revive the Sunnah that was decimated for a long time which were the Hudud and Sharia Ta'azir so the Haad of drinking alcohol was implemented for the more than once, and for the first time according to our knowledge the Haad of adultery is implemented in public before the cameras, a radio was opened that recite the Quran and making Zikr of Allah at night and day, alcohol and the locations of debauchery and Tabarruj were absolutely prohibited with no flattering or leniency regarding that, all kinds of illegal taxes were abolished and the slaves of Allah were left to seek Halal sustenance without obstacles, and in some regions committees were formed to collect Zakat as an experimental step, and cases were lifted to us of all kinds of murder and also cases of conflict on land, and he protected Tawhid by demolishing dooms and tombs that exceed the Sharia amount, Alhamdulillah, and other matters that were achieved in a short period. And we hope from Allah to create for us a righteous matter that raises His religion and gives pride to His Awliya.

Q 10: If you didn't reach to a solution with the MNLA what will you do after that?

A: Jamaat Ansar Al-Din is in a stage they impose on it to accept negotiation and searching for solution with any party that has impact in this land but on one inalienable condition which is that he doesn't be a stumbling block on the way of implementing the religion of Allah, which we for it have carried arms and entered war. And what is below that we accept discussion with mercy towards the people and to be excused before Allah, and to be gentle towards our brothers the mujahidin who recently joined us, so we don't want to impose on us and them a situation that they are tempted in it and we fear that they won't steadfast in it and we ask Allah wellness.

We have witnessed the signs of the mercy of Allah and his kindness towards us and He not assigning on us what we cannot bear, and the movement is dissolving as salt in water and its fighters are joining us day after day and they are coming with their tribes and their allies submissive Alhamdulillah a lot blessed blessing.

Q 11: Is it true that there were confrontations between you and MNLA? And there are defections in your ranks?

A: No confrontations occurred between us and between us and the MNLA, but rather what occurred were isolated incidents either by mistake or because the transgression of some elements and it was dealt with in the time of its occurrence, as for the defections in our ranks I hear that for the first time! Our opponents recognize

the firmness of our ranks and the power of our influence on the hearts of the people to an extent that it scared them fearing the decrease of their followers. So who spread that cannot lie properly so we won't be busy to respond to them.

Q 12: What are the movements the control Azawad? What is the nature of your relationship with them?

A: Review what is mentioned previously, I give you glad tidings 90% of the Azawad land is under the control of the mujahidin from the Ansar Al-Din and Al-Tawhid Movement, and with them are pious hidden soldiers of Allah who work for the religion of Allah and the relationship between them is the Iman brotherhood and loyalty and support of the religion of Allah.

Q 13: Our beloved sheikh we wish that you clarify to us the extent of the correlation and relationship between you and the people in the locations that you control in particular and others, and extent of the understanding of the Azawad tribes and the Tuareg tribes or others to the cause, and the extent of their acceptance to the cause of the Jamaat and calling to Tawhid and denounce polytheism, innovation and establishment of jihad, and what can result that from possibility of closing the borders by the neighboring countries, or global Kufr states like France because many people fear from an foreign intervention. Are the news about the famine true?!

A: Honorable brother we are part of this nation most of us are part of these tribes, Arabs and non-Arabs, blacks and whites, and the correlation between us and them is what between a son and his father, either he aids him convinced of the truth, or support him for tribalism.

But we understand the situation that our people are living in, we are various races that the enemy was eager to sow hatred between us, and we were busy of ourselves instead of what is good for our religion and Dunya, and we were fought for our religion, we were under the stress of a regime that doesn't show us mercy, that deformed the minds of our sons, Westernized them and isolated them from their glorious Islamic past, and it killed, plundered and oppressed us, after we were powerful who didn't fear anyone, such reality certainly affects the acceptance of the people so how if it was added to that the concern of devastation and famine in a time that he expects the enemies of Allah to pile against us.

But we also on the other hand are optimistic of these communities to remain on its Islamic Fitra, its love to the religion and glorifying of the Sharia of Allah and it's to it.

We praise Allah that most of the society isn't from the cultural elite which convincing them needs to be engaged in ideological battles if we were didn't succeed to resolve they will misguide many people.

Our policy is to combine between Dawah to Allah and fill the needs of the people in the sustenance and the people are patient until now to what they lost and they understand our finical situation, but we don't expect that to continue, especially that the state of Mali and with it the organizations procrastinate in its requirements seeking to stir the people.

Despite of all that we try to plant in the Iman hearts and make it attached to Allah, and we always begin our rhetoric to the people that we don't ensure to them food or water or rain fall, and we don't ensure to them that they won't be bombarded or their cities demolished. But the thing that we ensure that the good end will be to who is patient and we try to convince them that they don't think badly of their Lord, but they are obliged to have glad tidings and wait for the blessings of establishment of the religion of Allah on the land, and let them know that Allah have mercy on them by making the enemy busy by himself, and the issue of the states that beat the drums of war is easy if the Muslims unite and didn't fail. And we assure to them that we won't run away and leave them an easy prey but rather we will defend them until the last drop of our blood.

Sometimes that rhetoric gives fruit so the hearts of the people are pleased when we are sincere to them, and sometimes their concerns increase especially when they remember their miseries in the past, and the miseries of the Muslims in the rest of the earth.

In any case this is the tax of pride that has to be paid and Allah runs the matters with His knowledge, wisdom, mercy and justice. And we ask Allah to be kind to the Muslims and that He not tempt them in their religion and reform for them their Dunya.

Q 14: What is the detailed story about the popular rebellion in "Gao" against the MNLA? Did the citizens ask for your help to protect them from that movement?!

A: I Answer in brief saying: the inhabitants of the city of "Gao" are Muslims most of them from the black Songhais, but their connection with the Malian state is big for historical circumstances that made the blacks in one trench against the whites, and their conviction that the MNLA is a racist national entity that came to bully with the Libyan arms to settle old scores, and if that was absolutely false but some of its members are innocent from that. So some began to incite on them and sometimes at the mujahidin, under the excuse that they are Muslims and don't need who makes

them enter Islam and their freedom have been violated and they should demonstrate and rise up against the secessionists and the terrorists.

Between this and that the people doesn't find who lifts the injustice over him, restore to them their rights and provides their needs except the mujahidin, who used to deal with the popular anger with flexibility, they ignore the people when they demonstrate, secure the property and be patient of the harm, and they reconcile the people and gain their hearts, and the mujahidin have always advice the wise people of the MNLA to stop provoking the people.

Until one of the elders of the city was killed near one of the MNLA centers, so the people rose up against it and the Islamic police interfered to investigate the matter and couldn't find what links the movement to his death, but the foolish actions of the of the soldiers of the movement by firing at the demonstrators and injuring and killing one of them increased the agitation, so the mujahidin became a barrier between the two parties so that a massacre doesn't occur, and they demanded from the MNLA to hand over who fired at the Muslims to the Sharia judiciary to be ruled by the Sharia of Allah, but the movement refused and the mujahidin was targeted and tried to betray some their commanders in a time when they were evacuating their dead and trying to self-control and find the possible peaceful solutions, and occurred what you find in detail in the statement issued by Al-Mulathimin Brigade in "Gao".

Q 15: There are seventy thousand refugees from Azawad in Mauritania, and they still continue to come, did you take any procedures to help the refugees so that they aid and join you to support the banner of Allah Almighty? And what the food crisis that the food organizations speaking about what are your efforts to deal with the crisis?

A: The nation of Azawad is a nation scattered by asylum and diasporas, and if it was not originally a Bedouin nation that got used to harsh life, and has no demand but to be left to live in freedom in the desert, it would have collapsed and vanished today, and what increases the grief the trading of the people of Kufr and their lackeys from the hypocrites of this Ummah with the miseries of this nation. Wa Allah Al-Musta'an.

And to say the truth we didn't take any procedures for the refugees, the wave of displacement began when were busy with the war and thought that the MNLA from out of national passion will seek to improve the conditions of the refugees, especially that the states of the world wants to deal with it, but as usual personal gains are gathered on the wounds of the displaced families, and in fact now we have nothing to do for them except to call their people and relatives who remain in the country is to do what the people did with the mujahidin, but many of them are prevented by fear on their families to be punished for the guilt of their sons who are affiliated to the jihad and indeed that happened to some of them.

In any case the nation got used to crises and also is accustomed to solidarity and consolation among them, and it is a free dynamic nation – as they call – whose men roam the land regardless of the borders and the documents, and has a great passion for adventure and hazards, and we don't fear on them hunger or bareness, but what our biggest fear are the Kufr organizations that compromise the people on their religion. And I ask the Allah to preserve for the Muslims their religion, and relief their calamities.

As for the inside there isn't any food crisis, but the commercial activity decreased during the war and many jobs were disrupted and the people became afraid from an economic crisis.

But the situation is getting better and aid is reaching, the mujahidin are supporting the people and fill what they can from their needs especially what relates to productive projects.

Q 16: Some News websites reported that a women demonstration occurred in “Timbuktu” that demanded you to leave it and your men assaulted them by beating these women is that true?!

A: That never occur in “Timbuktu”, but some women demonstrated in “Kidal” and cheer for the MNLA and demanded whom they called the foreign guests to leave, and they were supported by some of the men of weak determination, so their people sons and brothers from the mujahidin confronted them and didn't make them go further, and we didn't hear that anyone beat his mother or sister, for the sensitivity and ugliness of beating a women in the customs of the people of Azawad, and because beating is a punishment only done by the order of the judge or the Amir of the Hesbah, and the brothers are adhere to that, in any case most of the youth of “Kidal” are from the mujahidin and what happens between its people and the mujahidin from altercations are mostly from the family disagreements that are dealt with quietly and the issue ended quickly Alhamdulillah.

Third group: Questions relating to the region, the neighboring countries and foreign intervention

Q 1: How will you deal with the alliance of Algeria, Mali and Mauritania who wish to declare war on you by supporting the African forces? And the war be transferred to inside the African states or you will only defend your selves?

A: What do you expect us to do except to defend ourselves against who intends to assault us, and the way to execute that is estimated by people of military knowledge and experience, and speaking about that is premature.

But just a correction there isn't anything that confirms that the states that you mentioned will support a foreign intervention in Azawad. It is better for it to be concerned of its eternal problems and that it find a solution for the popular ebullition against the injustice and tyranny instead of aggression on others.

Q 2: We wish if you present to us a short profile to inform people about Azawad's location, population, importance, nature of the situation there and your stance from the Malian state and the reasons for that?

A: Introducing the Azawadi nation and regional importance of the region is a matter that needs to be explained in detail and you can refer to know its details to the specialized references, but what concerns us is that Azawad is an Islamic land inhabited by a Muslim nation of various races and languages, that were united by Islam and every race in it have served Islam with his knowledge and action, since all the tribes of Azawad Arab and non-Arab has Ulema, Fuqaha, fair kings and mujahidin for the sake of Allah, and are linked to their brothers in rest of the earth by the tie of Islam, they suffer for the suffering of the Ummah and are happy for its happiness. Their land is rich with riches and its geographical location is strategic for it views the locations of global influence that the great powers compete to control, and it has suffered like the Moslems from backwardness and retrogression because of the colonial aggression and the policy of its agents that is based on exclusion of Islam and replacing it with Kufr. So by that it became to a part of the important indispensable frontlines of Islam. And it today participates in the journey of reform and change led by the mujahid vanguard for decades. And we keep hope on the achievements of the people of this land if Allah predestine for them who guides them to the right path.

As for our stance from the Malian regime it is a religious stance for the apostasy of the regime and its adopting the methodology of Kufr and atheism in ruling and legislation and its loyalty to the enemies of Islam, and its injustice and oppression of

the Muslim people. Because of that fought it and will fight it until it repents or Allah gives us success to defeat and eliminate it.

As for the people of south and north of Mali they are our brothers who share with us the same rights and obligations and we do not target or fight them, and we believe that it's an obligation on to support the mujahidin and be prepared for the removal of the rule of the Tagut and breaking its thorn, and they unite with us to implement the Sharia of Allah, remove the hatreds and animosities that were sowed by the enemies between the sons of the one Muslim nation.

Q 3: What are your preparations for a possible international African intervention?!

A: The military preparations are from the jurisdiction of the military commanders, as for the mujahidin on the whole their greatest preparation is that they made themselves ready to be sacrifices for the religion in a time when giving is scarce. And as they have seen Allah fulfilled to them His promise in their battles with the Malian army despite of their few numbers and the plenty of those who let us down, and despite the balance tends for the enemy in all the material standards, Allah graced them until they rubbed its nose in the dirt, and they were aided with fear in more than once, also they are today more certain and believing in the promise of Allah to give empowerment to everyone who established His religion and was patient on the hardships of the path.

And it is sufficient for us that our enemy fears death, and the our heroes of Islam shed tears in sorrow and grief for falling behind the caravan of martyrs, O' Allah make them steadfast in scourge and honor them with martyrdom and elevate by them your religion and dwell them in your wide Jannahs.

Q 4: How did the negotiations in "Burkina Faso"? did you reach to any agreement, if the answer was yes were there any concessions from those parties of dialogue? Is there a second round of these talks in Mauritania?

A: First they weren't negotiations according to the known political term. But the new rulers of "Bamako" are entangled after the coup d'état, they are afraid from the march of the mujahidin to the south especially after they received the message of the mujahidin and the fundamentals of their Dawah after releasing the captives. On the other hand they fear an African intervention which they will be its first victims, and they also fear from the possible popular movement because of the increasing Islamic awakens which was motivated by the victories of the mujahidin and visits of the Ulema and Da'is from the south to their brothers in Ansar Al-Din, and their reception in a way that restored to the believers their pride, also because of the increasing flow

of our brothers the “Bambara” and “Fulani” to the recruiting camps among their brothers in the north.

There is no choice before the coup grip tightens except seeking what prevents a foreign military intervention, and winning the internal front headed by the Ulema and Da’is who are the main guarantor of the people of the south, and also attracting the mujahidin who are known through their statements that they aren’t concerned by the issue of secession and establishing the national Azawadi state and their goal is to implement the Sharia of Allah on all the land of Mali, based on that reality the government of Mali asked for the meeting with Ansar Al-Din to hear from it and it hears from them.

The brothers didn’t see anything in the Sharia that prevents that but rather they estimated that the benefit is to show the good intention and take the initiative of everything that sows confidence that are under the stress of the apostate regime, and also that it be an excuse before Allah then the general public Muslim and Kaffir. Since when the war starts everyone will know that we were eager to show guidance to the people and establishment of the argument of Allah on His creation and avoiding the reasons of war. That’s why the brothers who represented Ansar Al-Din went and met the concerned parties, and we cannot disclose anything about it, but I give you glad tidings that mujahidin were may Allah always make them steadfast are the stronger side because they are the people of the cause and the fixed unavoidable principle.

Q 5: The evil media concealed and distorted the declaration of your blessed state, and most of the Muslims are unaware of what is happening there except a few can you give us a clear image about what is happening, what is your official media body?

A: I remind my dear brother that there wasn’t a declaration for a state or Islamic Emirate as I have detailed previously. As for the media smear certainly we suffered from it and those who were responsible for the distortion are of degenerate intention, who build their glories and victories on lies and bragging of what they didn’t do, and they have no religiosity to prevent them from attributing the glories of the mujahidin to themselves.

When the mujahidin were fighting the Malian army and suffering from hardships they were under air conditioners issuing their statements in the media adopting in the name of their cartoon movements and armies the actions of the people of jihad, if not Allah have exposed them by the hallmarks of the mujahidin so they were forced to disown from it fearing that they be accused of terror!

Because of that distortion the Muslim had bad thoughts about us and thought we were a group of mercenaries that wait for the land to be conquered then they seize it

under the pretext of implementing the Sharia in it. And we were accused that we handed the country over to the foreigners and made it a stronghold for terrorists, and they mean by that the pious hidden soldiers of Allah the heroes of Islam who work for their religion. But the rope of lying is short and all of them were exposed after they the mujahidin mixed with the people.

The true which is absent from the Muslims begins on the day of the arrival of the herds of the remnants of the Qaddafi brigades fleeing from NATO shelling carrying weapons to join the secular MNLA, and they were joined by Tuareg officers from the Malian army, and they agreed that they must fight Mali and separate the Azawad region and make it a sovereign independent state recognized by the world, and the negotiations and compromises with the Malian regime didn't succeed, the good sons of Islam felt the seriousness of the situation, since this is a new giant carrying a killing poison and perishing Kufr, followed by huge crowds of youth, women and elders of Azawad to retrieve to them the hope liberation and lifting the injustice, and today it owns a force that cannot be underestimated and the triumph of this movement means replacing an oppressive Kufri regime with a more aggressive one, and the difference between them is that the latter is from our people and talks our language, and when the drums of war beat the good sons of the region sought the assistance of their Lord first, then they sought support from their brothers from the soldiers of Allah the pious hidden soldiers of Allah the heroes who work for their religion of Allah asking for advice and consultation, and the efforts of the righteous resulted in a newborn called Ansar Al-Din which made its concern in the beginning to cut the road on the deviant secularists, and deprive them from any gains in the war if it occurred, and the elders, nobles and masters of the Muslims were informed so the zealous rose up and joined the caravan and were indeed Ansar (supporters) for the Din (religion) of Allah with their money and souls. We reckon them to be so and do not recommend anyone before Allah.

Alhamdulillah the mujahidin were pioneers in striking to dens of the Tagut in the first battle against the Malian army which shocked the whole world when the hallmarks of the people of jihad were obvious and clear and states of Kufr which couldn't absorb the shock choked from that, and know that in the Sahara of Islam a new chapter have begun of Kufr of Tagut and rubbing the Kufr in the dirt of humiliation and indignity, and after the Malian army woke up from the trauma he sent to us his best cadres and most ferocious dragging huge military vehicles and receiving logistic support from all the parties of Kufr and apostasy.

We defeated the first of these convoys and it became clear that the battle differed and those whom legends were heard about became a reality on ground which confronting it is unavoidable, and the MNLA exploited from what happened so it

coveted itself of the biggest gains by attacking “Amshash” base of huge armament and equipment, so it attacked the base and tried to besiege it and capture it, so that scared the Malian army so it changed the course of the war and its major goal became to send aid to the “Amshash” base in “Tessalit”, and Mali choose its best men and equipment, and it sought assistance of the mercenaries of Ukraine and the storage of American aid from food and medicine, and when the fighters of the MNLA were swaying gleeful from the national inciting songs and drinking tea behind the peaks of “Tessalit” and firing a shell here and bullets there, and run away when the defenses of the military base respond to them, the lions of Tawhid were in a more important matter, facing with light and medium arms the heavy weapons of three armies of full organizing and armament, that came sequentially whom they defeated one after another and seized, killed and captured from it, and Allah throw horror in their hearts when they saw with their own eyes the black banners of Tawhid flapping on the vehicles that cross the desert, and the shouts of Takbir of the youth and elders of Islam, and their advancing toward death without a cover or bulletproof, racing to the frontlines and competing who will be the first in the confrontation, so the enemy turned the back dragging the tails of defeat and moaning from their injuries and pains. Leaving behind its soldiers and equipment to be seized by the mujahidin.

When the mujahidin realized that the status of the war turned to battles of attrition that continued for almost a month and a half, and that resolving the battles won't be on the walls of “Amshash” base. Especially when one of the pervious convoys almost entered by stealth to the base, before the astonishment of the fighters of the MNLA, then the mujahidin rushed to it and gave the MNLA three days and nights to either capture the base, or leave it, with the absolute refusal of their participation in the war and seeking their help because of the lack of purity of the banner and the mixture of their ranks with kinds of apostasy beliefs which the mujahidin don't find a legitimate justification in dealing with them, and with the withdrawal of the last soldier of the MNLA on the morning of the fourth day the soldiers of Rahman installed their arms and took their positions and at noon the battle began and the two groups met and the two parties were patient until the night began and Allah throw horror in the hearts of the soldiers of the Tagut and they remembered the fate of their comrades in “Aguelhok”, so they evacuated their locations and their ranks dispersed in the desert everyone seeking safety for himself, and the mujahidin following them and capturing them, and the banners of Tawhid flapped in one of the most fortified dens of the Tagut, which months before the parties of Kufr used to meet in it to plot to fight Islam.

The fall of that fort was the straw that broke the back of the collapsing Malian regime, so its soldiers rebelled against it and turned its capital to chaos and

destruction. Alhamdulillah the documented archive of the battles of the lions of Islam is preserved and parts of it were published on this network, giving a true witness to their heroism and battles, and I cannot forget the great epic of the “battle of Kidal” where the soldiers of the Tagut were showed an unrivaled steadfast and the heroes of Islam were patient until they stormed their forts and Allah granted them their backs.

And also the sincere rising of the lions of Tawhid from our brothers “Al-Tawhid wa Al-Jihad Movement” despite of the lack of their numbers and equipment and Allah conquered by them the city of “Gao” and also the rescuing our Muslim brothers in “Timbuktu” when the militias of corruption nearly damaged it. That became today after Allah made the mujahidin feet steadfast truly the Jewel of the Desert. The tax of that victory around 30 martyrs the total number of martyrs of all the factions of jihad. And injured whom I don’t know their numbers. I ask Allah to accept from them their jihad and sacrifices, and I ask Him to grant them the best reward for this Ummah of Islam.

Q 5: Do you have a comment on the audio recording attributed to sheikh Abu Musab Abdel Wadoud Amir of Al-Qaeda Organization in the Islamic Maghreb to the mujahidin in Azawad? Do you have any contact with the brothers in Al-Qaeda Organization in the Islamic Maghreb? What about the visits of the commanders of Al-Qaeda Organization to “Timbuktu” after conquering it?!

A: We have no comment except expressing our joy and happiness for the sheikh support for us, and his Dua for success, and offering advice to us in the matters of jihad and what we could benefit from in this stage of Sharia politics and dealing with the opponents, and this isn’t the first time where the sheikh shows concern about the affairs of the Muslims, and standing by them in good and bad times, and we in turn need direction and guidance from the people of knowledge, expertise and experience, especially if they were from the masters and pioneers of the Ummah in serving the religion and jihad against the enemies of Allah, so may Allah grant him the best reward.

As for the relation of Ansar Al-Din with Qaedat Al-Jihad Organization in the Islamic Maghreb. I will not add to what was mentioned and the clever one knows by gesture, but I say that we don’t consider the relationship with Al-Qaeda Organization if it was present a disgrace or crime, as the enemies of jihad want to portray it, Al-Qaeda is present in the region for more than ten years working in it according to a known strategy and they don’t need a permission or visa to enter since the land of Islam belongs to every Muslim and has a right in it especially if he was from the working Da’is and sincere mujahidin.

The leaders of jihad aren't monsters or vampires so that their entering to an Islamic city captured by the mujahidin be a strange matter, when those who are of lesser importance have entered it, and they never needed a permission to enter it, and fulfill their needs from it. It is a regular issue even if the world was stunned and dazzled from that.

Q 6: Is it true what is rumored about negotiations between you and some of the governments of the neighboring countries?

A: Review the answer of question four from this group. In general everything that doesn't contradict to the Sharia of Allah then there is no problem to negotiate about it.

Q 7: Many link between the Tuaregs of Mali rebellion to the end of the Libyan revolution and fall of Qaddafi is that true?

A: If you mean by the Tuaregs Jamaat Ansar Al-Din, the Jamaat jihad isn't linked to the fall of a regime and rise of another, it is true that it benefited from the wave of arms smuggling and others, as for the national Tuaregs their rebellion began since the nineties and it continued even before the fall of Qaddafi.

Q 8: Is there anything that links the Azawad region to the Malian capital "Bamako"?

A: As for the passenger traffic and commercial transactions it didn't stop since there isn't any fears that prevent the people from coming, and regarding the relationship with "Bamako" government it is limited to human needs that it sends to the people of the city.

Q 9: How do you explain the reluctance of the Security Council from interfering militarily in Azawad despite that the African states have requested that!

A: Many of the priests of political analysis of mentioning reasons for that, and they won't be able to agree on something, and Allah knows better the reality of the matter.

Q 10: Did you capture any spies for the intelligence of the neighboring countries since your control of the Azawad region? Is it true what is being said that unmanned drone are seen in the skies of the Azawad region?

A: regarding the news of the spies that is a security issue known by the military officials which cannot be mentioned here.

As for the warplanes there are reconnaissance planes that hover the skies sometimes in high altitudes fearing the mujahidin anti-aircraft, while the rest are only rumors.

Q 11: What is the story the Swiss hostage, how did it start and how did it end?

A: This Swiss woman was supervising a missionary specialized in taking care of children, when the events began and all the Kuffar present in “Timbuktu” left she challenged the stance and claimed that her belief impose on her to stay and sacrifice for the sake of her religion, but when she saw that there is no place for Christianity in “Timbuktu” when all the churches were abolished and its buildings were turned to facilities for the benefit of the general Muslims, she lost all hope from staying and tried to sneak, so she was arrested by some unknown, and when the mujahidin knew they intensified their search for her fearing that something bad might happen to her or she might do bad might happen to her, when the mujahidin found her they contacted her embassy and it sent a plane from one of the neighboring countries which carried her and she left safely without any harm.

Fourth group: General questions

Q 1: Do you feel that the Jihadi media has done its duty towards you by covering your news or there is a negligence?

A: According to our following of the of the Jihadi media it tries to make a bright image of us even if it had some kind of exaggeration sometimes, but that expresses the cohesion between the mujahidin and their supporters everywhere, and to say the truth the negligence from us and that is due to the rapid pace of events, and we were far from the cities in the days of the establishment (of the Jamaat) to be able to contact the media, and we didn't have any experience or qualifications that enable us to keep up with the events in its time.

The only thing that was available to us was the global media and we tried with greatest difficulty to deliver our message without sifting the media standards for the foundations that we gave permission, and best one in dealing with us and fulfilling our conditions was "Sahara Media Network" and I take this opportunity to send my thanks to their correspondent for his fulfillment and adhering to the noble professional standards.

Q 2: There is a big lack of information about you as a group and the whole region in your opinion who is the delinquent? Where is the imbalance? Is there a media plan to redress the media inactivity? Why don't have an official media foundation in the Jihadi forums accredited by Al-Fajr Center to get from it your news and we approve it as an official source from you? We wish to see that very soon?

A: I agree with you that we are very inactive in comparison to the other media foundations and that is because of the recent establishment, lack of experience and qualifications, not being full-time for a certain field and lack of resources, and that isn't limited to the media section but rather all our organizational fields suffer from a kind of indolence and some of them are better than the other, and the brothers the Amirs are studying now to form a committee specialized in media, and keeping standards for the media work according to the future policy and strategy, and that includes the study of the feasibility of joining the platforms of the Jihadi media. While waiting for that there are brothers who are concerned of delivering our news and publications to you Insha'Allah we ask Allah to reward them for that.

Q 3: An Algerian journalist mentioned in a documentary about the situation in Azawad that he saw Pakistanis, Nigerians from “Boko Haram” and mujahidin who only speak French in the city of “Gao” is that true? Or it is just exaggeration of journalists!

A: This is from the stupidity of some of the journalists since French culture is dominant in the region and many of the mujahidin know it well because they studied it, and regarding “Boko Haram” it seems that some stupid journalists whenever they see a black mujahid they say he is from Boko Haram, despite most of the Malian community is black!

I don’t know are the affiliations written on people’s faces! Or it’s from the conditions of jihad to be from a certain color! As for the existence of the Pakistanis that is a clear lie except if he saw the Pakistani outfit worn by some mujahidin, so he thought they were Pakistanis, and that is also from ignorance since the Pakistani outfit is worn by all people for many years.

Q 4: If there wasn’t a security problem, we want to know who is Sanda Ould Bouamama?

A: Sanda (or Sandah) is from the Arab Azawadis living in “Timbuktu” region Allah guided him to know the path of Dawah and jihad on the hands of some honorable mujahidin, and he has been assigned as a media spokesman for Jamaat Ansar Al-Din, and he is member of the coordination committee that was formed to follow the problems that might occur between the mujahidin and the Azawadi Arab tribes. And hopes that Allah makes him steadfast on the path to death.

Q 5: What do you say about the statements that appear every now and then on the media regarding the Jamaat like the documentary seen by everyone which was prepared by the Algerian “Al-Shorouk” from inside “Timbuktu” and “Gao” and how did you allow them to enter “Timbuktu” in this special situation and you know that they are agents who change facts! And also the statements of “Akli Sheika” spokesman of the “Imohagh Youth” organization about mujahid commander Khalid Abu Al-Abbas.

A: You are true dear brother some of the press is only good in hunting and even logging in murky water, and it reached a level of degeneration of professional ethics that even the enemies are ashamed from going there, and the most famous of these newspapers that made lying, debauchery and slander cheap, and made it a mean of sustenance to get closer to its masters that newspapers called “Al-Shorouk” (sunrise), which is more worthy to be called “Al-Shorokh” (cracks).

We allow the media outlets to come here to give the whole world a chance and the Muslims in particular to know our reality on the ground and reporting the events and battles as it is without fabrication, and we didn't ask anyone to serve us or recommend us, and we don't know for a press that works for the sake of Allah, but rather it concern is fame and material gain, but we send a message to those who betrayed the responsibility of the profession and stepped on the credibility and neutralism, that the believer isn't bitten from the same hole twice, and I won't add more.

As for the agents and spies they are known and the military and security committee knows the best procedure to deal with their situation, and I don't think that that is a secret to them and their masters and who dare: we will make his chin touch his Belly. And he would have dug his own grave.

And as for the statements of that trivial who does not worth anything it would have been better to transcendence your honorable forum from it, and it is worthy for the zealous hero to say the famous proverb: (Arabic proverb meaning a filthy word coming from a filthy man).

Fifth group: Questions Mr. Abdullah Al-Johani ⁽¹⁾

Q 1: What is the credibility of what is said about Ansar Al-Din Movement that it has no intention to separate from the state of Mali?

A: I said in a previous answer ⁽²⁾:

“As for our stance from the Malian regime it is a religious stance for the apostasy of the regime and its adopting the methodology of Kufr and atheism in ruling and legislation and its loyalty to the enemies of Islam, and its injustice and oppression of the Muslim people. Because of that fought it and will fight it until it repents or Allah gives us success to defeat and eliminate it. As for the people of south and north of Mali they are our brothers who share with us the same rights and obligations and we do not target or fight them, and we belief that it’s an obligation on to support the mujahidin and be prepared for the removal of the rule of the Tagut and breaking its thorn, and they unite with us to implement the Sharia of Allah, remove the hatreds and animosities that were sowed by the enemies between the sons of the one Muslim nation”.

And I add here: many people didn’t understand the stance of Jamaat Ansar Al-Din from the Malian regime so they began to invent perceptions that have nothing to do with reality to clarify the statements of some of the leaders.

And secession in fact is a word that has more than one meaning that should be clarified. If it was meant by secession: to divide Mali to two states with borders drawn between them and each of them will have an independent sovereign, we don’t call for that for a simple reason which is that it lays the foundation of separation between Muslims which we previously clarified our stances from it which is contrary to the desired goal of uniting the lands of the Muslims under a righteous Islamic rule, without distinction between the sons of Islam.

And if it was meant by secession disowning from the apostate secular regime and doing jihad against it and showing enmity towards it then yes secession in that meaning happened after Allah gave victory to the mujahidin and broke the Malian army, and today there is no authority for that regime on the ground.

(1) A journalist from the “Mauritanian East News Agency” whom we thank for his courage in searching for facts from the trusted sources, and we wish from other to do the same.

(2) Review the second question from the third group.

If it was meant by secession: Being satisfied by implementing the Sharia in the northern Mali, and omission its south, then the answer is as we are concerned for the north we are concerned for the south because both of them are an Islamic land and its people are Muslims, and abandoning one of them is considered a deviation from the goal that we carried arms for which establishing the religion of Allah on earth on this land which Allah have made it obligatory on us to take the initiative carrying out the duty of removing the Kufr regime from it, and do jihad against it.

And if it was meant by secession seeking the membership of the United Nations, and world recognition of the sovereign Azawad state that respects the charters of the of the United Nations, and being an active element in the international mobility, then we declare Kufr of such secession and don't recognize it and seek to prevent it, and also the United Nations and the international organizations disown us and seek to eradicate the mujahidin in the land and to extinguish the Jihadi Aqeeda flaming in the hearts of the Muslims.

Q 2: What is the real relationship between Ansar Al-Din and Al-Qaeda Organization in Islamic Maghreb and also Al-Tawhid wa Al-Jihad?

A: I said in a previous answer to a related question ⁽³⁾:

“As for the relation of Ansar Al-Din with Qaedat Al-Jihad Organization in the Islamic Maghreb. I will not add to what was mentioned and the clever one knows by gesture, but I say that we don't consider the relationship with Al-Qaeda Organization if it was present a disgrace or crime, as the enemies of jihad want to portray it, Al-Qaeda is present in the region for more than ten years working in it according to a known strategy and they don't need a permission or visa to enter since the land of Islam belongs to every Muslim and has a right in it especially if he was from the working Da'is and sincere mujahidin.

The leaders of jihad aren't monsters or vampires so that their entering to an Islamic city captured by the mujahidin be a strange matter, when those who are of lesser importance have entered it, and they never needed a permission to enter it, and fulfill their needs from it. It is a regular issue even if the world was stunned and dazzled from that”.

And I add for you here: I'm really surprised from repeating that question! Because don't know that the relationship between the Jihadi organizations and their cooperation a crime, except to the Kuffar the enemies of the religion, who want to delude us that our brothers from the people of jihad are monsters and blood thirsty

(3) Review question eight from the third group.

killers, and terrorists enemies of civilization, although with minimum observance we find that these descriptions and many more are in these enemies practiced every day in the name of democracy daily under the pretext of spreading democracy and human rights!

But for the Muslims to be dragged behind these lies and cancel their minds and hand it over to their enemies to dictate to them the fabrication against their brothers, and turning them to mouth pieces that stab them, this is I swear by Allah the surprising and distressing.

Q 3: Does the Ansar Al-Din movement have drawn borders? Or it has expansionist ambitions that go beyond the region to the neighboring countries?

A: I said in a previous answer related to a question about the borders (4):

“Our belief according to the Sharia is that accepting these borders is a consecration of the new Kufri colonial world order, which is based on the war on Islam and weakening the Muslims, and dividing the people of Islam on Jahili basis not recognized by Islam and not accepted by Muslims. But there is a difference between the Sharia belief and its practical requirements that need capability and power which tasked the responsibility in the Sharia rulings, we ask Allah to grant the Muslims the removal of these borders and compose their hearts and make them one hand against their enemy”.

And I add here: that the wish of every Muslim that he wakes up one day to find the land of Islam from China to Al-Andalus a welcoming open land where he moves in it only fearing the wolf on his sheep, his only nationality is Islam and his identity is the Shahadat of Tawhid, received by his brothers wherever he goes by welcoming, without distinctions of colors, languages and country, living proudly in every piece of land where the Azan is performed for the Allah Al-Wahid Al-Qahar.

If that is what you call “expansionist ambitions” then know that that is the hope of every Moslem and it is not only limited to Ansar Al-Din and he sees that as a threatening to his borders and a violation to his sovereignty, then let him accuse the all sons of Islam of that and not allocate a certain group.

And let him know that the time of humiliation and oppression in the chains of “Sykes-Picot” won’t last forever especially in these days that the world witnessed a Muslim uprising that shook the guards of these borders from the Arab and non-Arab tyrants, so who deplores of the abolishing of the borders between the people of Islam

(4) Review question three from the first group.

then he is really today in a predicament the only thing that will save him from it is liberation from the colonial binding and catching up with the people of Islam and seeking to achieve their noble hopes and ambitions.

Final question: Is it true what is rumored about disagreement between your movement and the Azawad National Liberation Front (FLNA)?

A: I draw the attention of the brothers that the “FLNA” is a group of Arab Azawadi militias which is different from the “MNLA” which I talked about previously.

This front was established by some Arab officers in the Malian army who wanted it as a supporter in fighting the mujahidin and using it in serving the criminal interests of some of the mercenaries of the regime who trade in Haraam things, they exploited the ignorance and poverty of the entrant youths and pushed them to carry arms, and these militias were to the last moment standing beside the Malian government fighting under its banner, until the regime collapsed and then it was in “Timbuktu” so it attacked the city plundering and damaging public and private property, and they terrorized the Muslims and threatened them with weapons, and they were in a race with time until they were surprised by the news of attack of the “MNLA” on “Timbuktu”, so its leaders panicked and feared an unqualified battle would erupt between them and the MNLA, so they sought the help of the mujahidin who have just completed the conquer of “Kidal” and cleanse its land from the rule of the Tagut and its soldiers, and they gave the mujahidin vows and covenants that if they come they will give Baya’a and join them the most important matter is that they save them from the sectarian war, so the mujahidin cut the distance of almost 800 km at full speed to save their weak brothers in “Timbuktu” and became a barrier between the two parties who are feared might fight, and they maintained the city and protected it from destruction, and they arrived and were received by some of the militias commanders. And they agreed with the people of the city on the way that the city would be run, without neglecting the clarifying of the most important purposes for the arrival of the mujahidin which implementing the Sharia. So the militias commanders showed an acceptance that ensures for them the protection of their money and property, then their masses left the city when they saw that there is no place for them in the new situation.

Then they roamed the neighboring countries so they found in it from the human devils who deceived them and pushed them to form an Azawadi front, and gave them a banner not much different from the flag of some of the neighboring countries, and it suggested to them to try to expel the mujahidin and capture the city. So they became arrogant, and came with their masses to the city and spread with their full armament, and began to manifest the Haraam things which the mujahidin have

prohibited, and they tested the patient of the mujahidin by their provocation, and the people panicked for fear of a massacre due to the fighting between the two parties, and the mujahidin sought to extinguish the Fitnah, and they told the leaders of the front that the presence of another force in the city other than the mujahidin is unacceptable, either they hide the weapons and enter the city as its citizens, and adhere to the Sharia rulings, or leave and return to where they came from, and they shouldn't force the mujahidin to an unnecessary action, in the end they decided to leave the city, and they claimed in the media that so and so from the leaders of the mujahidin threatened them of a massacre where blood will be spilled if they didn't leave the city, so they complied with his order to preserve the lives!

After that they were deceived by other devils in another country so they gathered everyone belonging to the Arabs, to negotiate the new situation but Allah didn't wish that their word be united, after that the mujahidin dealt with them according to the Sharia and allowed them to enter the city under certain conditions the ensure maintaining of security and their safety, and they agreed on that and a coordination committee was formed to contact them and negotiate the issues of their concern.

In any case there isn't any disagreement between us and the Azawadi Arabs and I'm one of them who tries to meet their needs, and the leaders of Ansar Al-Din met them many times and called them to join and cooperate in righteousness and piety, and advised them to leave the Jahilism and tribalism which tried the people, and it had a lot of affects and harms, and that good life is under Islam, and there is no good in fighting the mujahidin, and many of the Arab elders understood that.

As for our methodology in dealing with them and other opponents I have clarified it in a previous answer by saying ⁽⁵⁾:

“As for the other movements if the questioner meant the region of Azawad there are only two national movements “MNLA” and the Azawad National Liberation Front (FLNA) which was formed by a group of Azawadi Arab militias. These movements in principle we don't oppose its legitimate goals from retrieving the rights and lifting the injustices. If it was only that it would have been easy because then we won't be in disagreement, since our Dawah is based on renewing what obliterated from the religion, and fixing what corrupted from the conditions of the people and their livelihood. But the problem is with the Kufri believes and the Jahili tribal banners that demolish religion and divide the one Muslim society. But our dealing with this situation won't be out of the rules of Sharia.

(5) Review the second question from the second group.

We deal with great sensitivity with any disagreement which might be used to make us engaged in a war that would be viewed as a civil war that target the nation and its sons, but we follow in our dealing with the people the prophetic policy, and are eager firstly to take into account the interest of Islam in what we can choose from stances.

We deal with the people according to their status, forgive their missteps, avoid the fools and ignorant, reconcile with money and words those with weak souls, and if we were forced to use limited force to eradicate the biggest criminals we will do that on condition that there be no excuses left and our standard is the Sharia judiciary.

In general: These deviated movements has people reason and civility who have no objection to deal with us on that basis, but the commoners, mob and demagogues are the lesion of every reality, and who isn't cautious and patient might reap bitter consequences from any undisciplined action , Wa Allah Al-Musta'an".

Here the answers end, and we ask Allah to show us our errors, and guide us to that which is most upright, and may the blessings of Allah be upon Mohammed, and his family and companions, Wa Alhamdulillah Rabbil Alameen.

In conclusion I thank the administration of Ansar Al-Mujahidin Network ⁽⁶⁾ for giving this opportunity to us to deliver the real image to the Muslims and the whole world about the Jihadi reality in the Azawad region.

Your brother Sanda Ould Bouamama

⁽⁶⁾ www.as-ansar.com.

ولا تنسونا من صالح الدعاء
Don't Forget Us in Your Prayers



إخوانكم في : شبكة أنصار المجاهدين منتدى الانجليزية
Your Brothers at: Ansar al-Mujahideen English Forum

www.ansar1.info
www.as-ansar.com